

TIMES AND SEASONS.

"TRUTH WILL PREVAIL."

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RISE OF THE CHURCH.

[CONCLUDED.]

LETTER VIII.

DEAR BROTHER,—

In my last I said I should give, partially, a "description of the place where, and the manner in which these records were deposited:" the first promise I have fulfilled, and must proceed to the latter:

The hill of which I have been speaking, at the time mentioned, presented a varied appearance: the north end rose suddenly from the plain, forming a promontory without timber, but covered with grass. As you passed to the south you soon came to scattering timber, the surface having been cleared by art or by wind; and a short distance further left, you are surrounded with the common forest of the country. It is necessary to observe, that even the part cleared was only occupied for pasturage, its steep ascent and narrow summit not admitting the plow of the husbandman, with any degree of ease or profit. It was at the second mentioned place where the record was found deposited, on the west side of the hill, not far from the top down its side; and when myself visited the place in the year 1830, there were several trees standing: enough to cause a shade in summer, but not so much as to prevent the surface being covered with grass—which was also the case when the record was first found.

Whatever may be the feelings of men on the reflection of past acts which have been performed on certain portions or spots of this earth, I know not neither does it add or diminish to nor from the reality of my subject. When Moses heard the voice of God, at the foot of Horeb, out of the burning bush, he was commanded to take his shoes off his feet, for the ground on which he stood was holy. The same may be observed when Joshua beheld the "Captain of the Lord's host" by Jericho.—And I confess that my mind was filled with many reflection; and though I did not then loose my shoe, yet with grati-

tude to God did I offer up the sacrifice of my heart.

How far below the surface these records were placed by Moroni, I am unable to say; but from the fact that they had been some fourteen hundred years buried, and that too on the side of a hill so steep, and is ready to conclude that they were same feet below, as the earth would naturally wear more or less in that length of time. But they being placed toward the top of the hill, the ground would not remove as much as at two-thirds, perhaps. Another circumstance would prevent a wearing of the earth: in all probability, as soon as timber had time to grow, the hill was covered, after the Nephites were destroyed, and the roots of the same would hold the surface. However, on this point I shall leave every man to draw his own conclusion, and form his own speculation, as I only promised to give a description of the place at the time the records were found in 1823.—It is sufficient for my present purpose, to know, that such is the fact: that in 1823, yes, 1823, a man with whom I have had the most intimate and personal acquaintance, for almost seven years, actually discovered by the vision of God, the plates from which the book of Mormon, as much as it is disbelieved, was translated! Such is the case, though men rack their very brains to invent falsehoods, and then waft them upon every breeze, to the contrary notwithstanding.

I have now given sufficient on the subject of the hill Cumorah—it has a singular and imposing appearance for that country, and must excite the curious enquiry of every lover of the book of Mormon: though I hope never like Jerusalem, and the sepulchre of our Lord, the pilgrims. In my estimation, certain places are dearer to me for what they now contain than for what they have contained. For the satisfaction of such as believe I have been thus particular, and to avoid the question being a thousand times asked, more than any other cause, shall proceed and be as particular as heretofore. The manner in which the plates were deposited:

First a hole of sufficient depth, (how deep I know not,) was dug. At the bottom of this was laid a stone of suitable size the upper surface being smooth. At each edge was placed a large quantity of cement, and into this cement, at the four edges of this stone, were placed, erect, four others, *their* bottom edges resting in the cement at the outer edges of the first stone. The four last named, when placed erect, formed a box, the corners, or where the edges of the four came in contact, were also cemented so firmly that the moisture from without was prevented from entering. It is to be observed, also, that the inner surface of the four erect, or side stones was smooth. This box was sufficiently large to admit a breast-plate, such as was used by the ancients to defend the chest, &c. from the arrows and weapons of their enemy. From the bottom of the box, or from the breast-plate, arose three small pillars composed of the same description of cement used on the edges; and upon these three pillars was placed the record of the children of Joseph, and of a people who left the tower far, far before the days of Joseph, or a sketch of each, which had it not been for this, and the never failing goodness of God, we might have perished in our sins, having been left to bow down before the altars of the Gentiles and to have paid homage to the priests of Baal! I must not forget to say that this box, containing the record was covered with another stone, the bottom surface being flat and the upper, crowning. But those three pillars were not so lengthy as to cause the plates and the crowning stone to come in contact. I have now given you, according to my promise, the manner in which this record was deposited; though when it was first visited by our brother, in 1823, a part of the crowning stone was visible above the surface while the edges were concealed by the soil and grass, from which circumstance you will see, that however deep this box might have been placed by Moroni at first, the time had been sufficient to wear the earth so that it was easily discovered, when once directed, and yet not enough to make a *perceivable* difference to the passer by. So wonderful are the works of the Almighty, and so far from our

finding out are his ways, that one who trembles to take his holy name into his lips, is left to wonder at his exact providences, and the fulfilment of his purposes in the event of times and seasons. A few years sooner might have found even the top stone concealed, and discouraged our brother from attempting to make a further trial to obtain this rich treasure, for fear of discovery; and a few later might have left the small box uncovered, and exposed its valuable contents to the rude calculations and vain speculations of those who neither understand common language nor fear God. But such would have been contrary to the words of the ancients and the promises made to them: and this is why I am left to admire the works and see the wisdom in the designs of the Lord in all things manifested to the eyes of the world: they show that all human inventions are like the vapors, while his word endures forever and his promises to the last generation.

Having thus digressed from my main subject to give a few items for the special benefit of all, it will be necessary to return, and proceed as formerly.—And if any suppose I have indulged too freely in reflections, I will only say, that it is my opinion, were one to have a view of the glory of God which is to cover Israel in the last days, and know that these, though they may be thought small things were the beginning to effect the same, they would be at a loss where to close, should they give a moment's vent to the imaginations of the heart.

You will have wondered, perhaps, that the mind of our brother should be so occupied with the thoughts of the goods of this world, at the time arriving at Cumorah, on the morning of the 22nd of September, 1823 after having been wrapt in the visions of heaven during the night, and also seeing and hearing in open day; but the mind of man is easily turned, if it is not held by the power of God through the prayer of faith and you will remember that I have said that two invisible powers were operating upon his mind during his walk from his residence to Cumorah, and that the one urging the certainty of wealth and ease in this life, had so powerfully wrought upon him,

that the great object so carefully and impressively named by the angel, had entirely gone from his recollection that only a fixed determination to obtain now urged him forward. In this, which occasioned a failure to obtain, at that time, the record, do not understand me to attach blame to our brother: he was young, and his mind easily turned from correct principles, unless he could be favored with a certain round of experience. And yet, while young, untraditionated and untaught in the systems of the world, he was in a situation to be led into the great work of God, and be qualified to perform it in due time.

After arriving at the repository, a little exertion in removing the soil from the edges of the top of the box, and a light pry, brought to his natural vision its contents. No sooner did he behold this sacred treasure than his hopes were renewed, and he supposed his success certain; and without first attempting to take it from its long place of deposit, he thought, perhaps, there might be something more, equally as valuable, and to take only the plates, might give others an opportunity of obtaining the remainder, which could he secure, would still add to his store of wealth. These in short, were his reflections, without once thinking of the solemn instruction of the heavenly messenger, that all must be done with an express view of glorifying God.

On attempting to take possession of the record a shock was produced upon his system, by an invisible power, which deprived him, in a measure, of his natural strength. He desisted for an instant, and then made another attempt, but was more sensibly shocked than before. What was the occasion of this he knew not—there was the pure unsullied record, as had been described—he had heard of the power of enchantment, and a thousand like stories, which held the hidden treasures of the earth, and supposed that physical exertion and personal strength was only necessary to enable him to yet obtain the object of his wish. He therefore made the third attempt with an increased exertion, when his strength failed him more than at either of the former times, and without premeditating he exclaimed, "Why can I not obtain this book?" "Because you have

not kept the commandments of the Lord," answered a voice, within a seeming short distance. He looked, and to his astonishment, there stood the angel who had previously given him the directions concerning this matter. In an instant, all the former instructions, the great intelligence concerning Israel and the last days, were brought to his mind: he thought of the time when his heart was fervently engaged in prayer to the Lord, when his spirit was contrite, and when his holy messenger from the skies unfolded the wonderful things connected with this record. He had come, to be sure, and found the word of the angel fulfilled concerning the reality of the record, but he had failed to remember the great end for which they had been kept, and in consequence could not have power to take them into his possession and bear them away.

At that instant he looked to the Lord in prayer, and as he prayed darkness began to disperse from his mind and his soul was lit up as it was the evening before, and he was filled with the Holy Spirit; and again did the Lord manifest his condescension and mercy: the heavens were opened and the glory of the Lord shone round about and rested upon him. While he thus stood gazing, and admiring, the angel said, "Look!" and as he thus spake he beheld the prince of darkness, surrounded by his innumerable train of associates. All this passed before him, and the heavenly messenger said, "All this is shown, the good and the evil, the holy and impure, the glory of God and the power of darkness, that you may know hereafter the two powers and never be influenced or overcome by that wicked one. Behold, whatever entices and leads to good and to do good, is of God, and whatever does not is of that wicked one: It is he that fills the hearts of men with evil, to walk in darkness and blaspheme God; and you may learn from henceforth, that his ways are to destruction, but the way of holiness is peace and rest. You now see why you could not obtain this record; that the commandment was strict, and that if ever these sacred things are obtained they must be by prayer and faithfulness in obeying the Lord. They are not deposited here for the sake of ac-

cumulating gain and wealth for the glory of this world: they were sealed by the prayer of faith, and because of the knowledge which they contain they are of no worth among the children of men, only for their knowledge. On them is contained the fulness of the gospel of Jesus Christ, as it was given to his people on this land, and when it shall be brought forth by the power of God it shall be carried to the Gentiles, of whom many will receive it, and after will the seed of Israel be brought into the fold of their Redeemer by obeying it also. Those who kept the commandments of the Lord on this land, desired this at his hand, and through the prayer of faith obtained the promise, that if their descendants should transgress and fall away, that a record might be kept and in the last days come to their children. These things are sacred, and must be kept so, for the promise of the Lord concerning them, must be fulfilled. No man can obtain them if his heart is impure, because they contain that which is sacred; and besides, should they be entrusted in unholy hands the knowledge could not come to the world, because they cannot be interpreted by the learning of this generation; consequently, they would be considered of no worth, only as precious metal. Therefore, remember, that they are to be translated by the gift and power of God. By them will the Lord work a great and a marvelous work: the wisdom of the wise shall become as nought, and the understanding of the prudent shall be hid, and because the power of God shall be displayed those who profess to know the truth but walk in deceit, shall tremble with anger; but with signs and with wonders, with gifts and with healings, with the manifestations of the power of God, and with the Holy Ghost, shall the hearts of the faithful be comforted. You have now beheld the power of God manifested, and the power of Satan: you see that there is nothing that is desirable in the works of darkness; that they cannot bring happiness; that those who are overcome therewith are miserable, while on the other hand the righteous are blessed with a place in the kingdom of God where joy unspeakable surrounds them. There they rest beyond the power of the enemy of

truth, where no evil can disturb them. The glory of God, crowns them, and they continually feast upon his goodness and enjoy his smiles. Behold, notwithstanding you have seen this great display of power, by which you may ever be able to detect the evil one, yet I give unto you another sign, and when it comes to pass then know that the Lord is God and that he will fulfill his purposes, and that the knowledge which this record contains will go to every nation, and kindred, and tongues, and people under the whole heaven.— This is the sign: When these things begin to be known, that is, when it is known that the Lord has shown you these things, the workers of enmity will seek your overthrow: they will circulate falsehoods to destroy your reputation, and also will seek to take your life; but remember this, if you are faithful, and shall hereafter continue to keep the commandments of the Lord, you shall be preserved to bring these things forth; for in due time he will again give you a commandment to come and take them. When they are interpreted the Lord will give the holy priesthood to some, and they shall begin to proclaim this gospel and baptize by water, and after that they shall have power to give the Holy Ghost by the laying on of their hands. Then will persecution rage more and more; for the iniquities of men shall be revealed, and those who are not built upon the Rock will seek to overthrow this church; but it will increase the more opposed, and spread farther and farther, increasing in knowledge till they shall be sanctified and receive an inheritance where the glory of God will rest upon them; and when this takes place, and all things are prepared, the ten tribes of Israel will be revealed in the north country, whither they have been for a long season; and when this is fulfilled will be brought to pass that saying of the prophet—'And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord'—But, notwithstanding the workers of iniquity shall seek your destruction the arm of the Lord will be extended, and you will be borne off conqueror, if you keep all his commandments. Your name shall be known among the nations, for the work which the Lord

will perform by your hands shall cause the righteous to rejoice and the wicked to rage: with the one it shall be had in honor, and with the other in reproach; yet, with these it shall be a terror because of the great and marvelous work which shall follow the coming forth of this fulness of the gospel. Now, go thy way, remembering what the Lord has done for thee, and be diligent in keeping his commandments, and he will deliver thee from temptations and all the arts and devices of the wicked one.—Forget not to pray, that thy mind may become strong, that when he shall manifest unto thee, thou mayest have power to escape the evil, and obtain these precious things.”

Though I am unable to paint before the mind, a perfect description of the scenery which passed before our brother I think I have said enough to give you a field for reflection which may not be unprofitable. You see the great wisdom in God in leading him thus far, that his mind might begin to be more matured, and thereby be able to judge correctly, the spirits. I do not say that he would not have obtained the record had he went according to the direction of the angel—I say that he would; but God knowing all things from the beginning, began thus to instruct his servant. And in this it is plainly to be seen that the adversary of truth is not sufficient to overthrow the work of God. You will remember that I said, two invisible powers were operating upon the mind of our brother while going to Cumorah. In this, then, I discover wisdom in the dealings of the Lord: it was impossible for any man to translate the book of Mormon by the gift of God, and endure the afflictions, and temptations, and devices of satan, without being overthrown, unless he had been previously benefited with a certain round of experience: and had our brother obtained the record the first time, not knowing how to detect the works of darkness, he might have been deprived of the blessing of sending forth the word of truth to this generation. Therefore, God knowing that satan would thus lead his mind astray, began at that early hour, that when the full time should arrive, he might have a servant prepared to fulfill his purpose. So however afflicting to

his feelings this repulse might have been, he had reason to rejoice before the Lord and be thankful for the favors and mercies shown; that whatever other instruction was necessary to the accomplishing this great work, he had learned by experience, how to discern between the spirit of Christ and the spirit of the devil.

From this time to September, 1827, few occurrences worthy of note, transpired. As a fact to be expected, nothing of importance could be recorded concerning a generation in darkness.—In the mean time our brother of whom I have been speaking, passed the time as others, in laboring for his support. But in consequence of certain false and slanderous reports which have been circulated, justice would require me to say something upon the private life of one whose character has been so shamefully traduced. By some he is said to have been a lazy, idle, vicious, profligate fellow. These I am prepared to contradict, and that too by the testimony of many persons with whom I have been intimately acquainted, and know to be individuals of the strictest veracity, and unquestionable integrity. All these strictly and virtually agree in saying, that he was an honest, upright, virtuous, and faithfully industrious young man. And those who say to the contrary can be influenced by no other motive than to destroy the reputation of one who never injured any man in either property or person.

While young, I have been informed he was afflicted with sickness; but I have been told by those for whom he has labored, that he was a young man of truth and industrious habits. And I will add further that it is my conviction, if he never had been called to the exalted station which he now occupies, he might have passed down the stream of time with ease and in respectability, without the foul and hellish tongue of slander ever being employed against him. It is no more than to be expected, I admit, that men of corrupt hearts will try to traduce his character and put a spot upon his name: indeed, this is according to the word of the angel; but this does not prohibit me from speaking freely of his merits, and contradicting those falsehoods—I feel myself bound so to do, and I know that

my testimony, on this matter, will be received and believed while those who testify to the contrary are crumbled to dust, and their words swept away in the general mass of lies when God shall purify the earth!

Connected with this, is the character of the family: and on this I say as I said concerning the character of our brother—I feel myself bound to defend the innocent: always when opportunity offers. Had not those who are notorious for lies and dishonesty, also assailed the character of the family I should pass over them here in silence; but now I shall not forbear. It has been industriously circulated that they were dishonest, deceitful and vile. On this I have the testimony of responsible persons, who have said and will say, that this is basely false; and besides, a personal acquaintance for seven years, has demonstrated that all the difficulty is, they were once poor, (yet industrious,) and have now, by the help of God, arisen to note, and their names are like to, (indeed they will,) be handed down to posterity, and had among the righteous.—They are industrious, honest, virtuous and liberal to all. This is their character; and though many take advantage of their liberality, God will reward them; but this is the fact, and this testimony shall shine upon the records of the saints, and be recorded on the archives of heaven to be read in the day of eternity, when the wicked and perverse, who have vilely slandered them without cause or provocation, reap their reward with the unjust, where there is weeping, wailing and gnashing of teeth—if they do not repent.

Soon after this visit to Cumorah, a gentleman from the south part of the State, (Chehango County,) employed our brother as a common laborer, and accordingly he visited that section of the country; and had he not been accused of digging down all, or nearly so, the mountains of Susquehannah, or causing others to do it by some art of necromancy, I should leave this, for the present, unnoticed. You will remember, in the mean time, that those who seek to vilify his character, say that he has always been notorious for his idleness. This gentleman, whose name is Stowel, resided in the town of Bain-

bridge, on or near the head waters of the Susquehannah river. Some forty miles south, or down the river, in the town of Harmony, Susquehannah county, Pa. is said to be a cave or subterraneous recess, whether entirely formed by art or not I am uninformed, neither does this matter; but such is said to be the case,—where a company of Spaniards, a long time since, when the country was uninhabited by white settlers, excavated from the bowels of the earth ore, and coined a large quantity of money; after which they secured the cavity and evacuated, leaving a part still in the cave, purposing to return at some distant period. A long time elapsed and this account came from one of the individuals who was first engaged in this mining business. The country was pointed out and the spot minutely described. This, I believe, is the substance, so far as my memory serves, though I shall not pledge my veracity for the correctness of the account as I have given.—Enough however, was credited of the Spaniard's story, to excite the belief of many that there was a fine sum of the precious metal lying coined in this subterraneous vault, among whom was our employer; and accordingly our brother was required to spend a few months with some others in excavating the earth, in pursuit of this treasure.

While employed here he became acquainted with the family of Isaac Hale of whom you read in several of the productions of those who have sought to destroy the validity of the book of Mormon. It may be necessary hereafter, to refer you more particularly to the conduct of this family, as their influence has been considerably exerted to destroy the reputation of our brother, probably because he married a daughter of the same, contrary to some of their wishes, and in connection with this, to certain statements of some others of the inhabitants of that section of country. But in saying this I do not wish to be understood as uttering aught against Mrs. Smith, (formerly Emma Hale.) She has most certainly evinced a decidedly correct mind and uncommon ability of talent and judgment, in a manifest willingness to fulfill, on her part, that passage in sacred writ,—“and they twain shall be one

flesh."—by accompanying her husband, against the wishes and advice of her relatives, to a land of strangers: and however I may deprecate their actions, can say in justice, *her* character stands as fair for morality, piety and virtue, as any in the world. Though you may say, this is a digression from the subject proposed, I trust I shall be indulged, for the purpose of satisfying many, who have heard so many slanderous reports that they are led to believe them true because they are not contradicted; and besides, *this* generation are determined to oppose every item in the form or under the pretence of revelation, unless it comes through a man who has always been more pure than Michael the great prince; and as this is the fact, and my opposers have put me to the necessity, I shall be more prolix, and have no doubt, before I give up the point, shall prove to your satisfaction, and to that of every man, that the translator of the book of Mormon is worthy the appellation of a seer and a prophet of the Lord. In this I do not pretend that he is not a man subject to passion like other men, beset with infirmities and encompassed with weaknesses; but if he is, all men were so before him, and a pretence to the contrary would argue a more than mortal, which would at once destroy the whole system of the religion of the Lord Jesus; for he anciently chose the weak to overcome the strong, the foolish to confound the wise, (I mean considered so by this world,) and by the foolishness of preaching to save those who believe.

On the private character of our brother I need add nothing further, at present, previous to his obtaining the records of the Nephites, only that while in that country, some very officious person complained of him as a disorderly person, and brought him before the authorities of the county; but there being no cause of action he was honorably acquitted. From this time forward he continued to receive instructions concerning the coming forth of the fulness of the gospel, from the mouth of the heavenly messenger, until he was directed to visit again the place where the records were deposited.

For the present I close, with a thankful heart that I am permitted to

see thousands rejoicing in the assurance of the promises of the Lord confirmed to them through the obedience of the everlasting covenant.

As ever your brother in the Lord Jesus.

OLIVER COWDERY.

To W. W. PHELPS.

COMMUNICATIONS.

BAPTISM FOR THE DEAD.

Why are they then baptized for the dead?—Paul.

A knowledge of the state and condition of the dead has been anxiously desired and sought after, by almost every nation and people in all ages of the world. This knowledge was once, by revelation, unfolded and understood; but like other truths of divine teaching, through neglect, contempt, and the malicious operations of the prince of darkness was shrouded, and lost, and mankind were left to mourn in despair over the ashes of their departed friends and associates. Though Enoch, the seventh from Adam, wrapped in vision, was privileged to look through the vista of succeeding years, and centuries, and eras unnumbered, scan the history of convolving and conflicting empires, rising, rolling forth, dashing, and expiring; though he beheld myriads of intelligences embodying, growing, dying, redeemed, restored, and rising; though the end from the beginning was thus spread before him, and thousands were permitted to hear him descant upon the mysteries of redemption, delineate the modes and changes of being, and depict the glories of the celestial world; yet how soon did the Almighty look down from heaven and find them "all gone out of the way,"—"the imagination of the thoughts of their hearts only evil continually." And because they did not like to retain God in their thoughts, he gave them up to reprobacy of mind, to work out their own destruction greedily. From time to time, however, he renewed to the just the gospel covenant; established a lineal priesthood of wisdom, intelligence, virtue, and blessing; thus penetrating the gloom of moral darkness, and bespangling the firmament of a benighted world with radiances, which, if heeded would have been sufficient to guide the way.

ward to "the port of peace." At length the "Sun of righteousness arose, and life and immortality were brought to light." Salvation for the living and the dead was proclaimed, "through the redemption that is in Christ Jesus," faith in him established as a condition, and baptism with water, as a seal and pledge of the latter, and the effusion of the Holy Spirit, as an earnest of the promised and desired inheritance. No wonder the multitudes "*gladly received the word, and were baptized;*" when, by simply trusting in the Son of God, and going down into the laver of regeneration, in obedience to his command, they could come forth filled with hope and joy; and by the laying on of the hands of his duly commissioned and authorized servants, receive the fulness of his spirit; to lead them into all truth; to show them things to come; to take of the things of the Father and convey them unto them; to assure them that death was deprived of his sting, and the grave robbed of its victims; and to point them to a state of existence free from woes and ills, and glorious in all its associations and enjoyments. Such was the gospel. And as such it was proclaimed, by Christ and his apostles, to the living and to the dead; for we learn from Peter, that Christ went spiritually, "and preached to the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few (that is eight) souls were saved by water. The like figure whereunto baptism doth now also save us (not the putting away the filth of the flesh, but the answer of a good conscience towards God,) by the resurrection of Jesus Christ; who is gone into heaven, and is on the right hand of God; angels, and authorities, and powers, being made subject unto him." 1. Peter iii. 19-22

Speaking of the wicked Gentiles, he says [iv. 5,6.] "who shall give account to Him that is ready to judge the quick and the dead. For for this cause was the gospel preached ALSO to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."—We see by the above, and by other scriptures, what is the gospel method of saving mankind—faith in him, and obedi-

ence to his commands by submission to the ordinance of baptism, administered by those duly authorized and commissioned. How the living, who hear the gospel and have the means of obedience within their reach, stand affected, is plain and not easily misunderstood; "He that believeth and is baptized shall be saved, but he that believeth not and is not baptized shall be damned."

Here we leave the living and inquire for the dead. How are they affected by the gospel? We have seen that the gospel has been, and we infer *is still*, preached to the dead—that is, to disembodied spirits. St. Peter has informed us why the gospel is preached to the dead; "that they might be judged according to men in the flesh."—Men in the flesh are judged according as they believe and obey the gospel, or disbelieve and reject it. Inasmuch then as the gospel is preached to the dead, they have a capacity and agency, to believe and in some way obey it, or the contrary. It is easy to imagine how the departed spirit may be made to see, to understand, to comprehend, and to embrace truths which were not manifested to, nor embraced by that spirit while incarnated; but how that spirit could render acceptable obedience, is the subject of our present inquiry. It has been a general supposition for ages past, that no such acceptable obedience could be rendered, and if such spirit had departed before being visited by the sound of the gospel and without ever having had an opportunity of embracing it, it was irrevocably lost and sealed up to misery indescribable and irremovable. True, some have had charity to suspend so heavy a judgment, and to recommend them to mercy; while others have endeavored to conjure up some means to bribe justice. God has been pleased to reveal an answer to our inquiry, and disclose a truth, once well understood and practised upon, but for a long time past wrapped up and lost among the rubbish of error. It is simply this, that the disembodied spirit shall have the opportunity of embracing by faith, or rejecting the gospel of the Son of God; and that its believing kinsman may step forth in its behalf and be baptized for the remission of sins, and be confirmed for the reception of the holy spirit; and that

this service thus rendered shall be acceptable in behalf of the believing spirit; and that such shall be blessed with a part in the first resurrection, and be a partaker and an inheritor of a celestial glory.

St. Paul understood this principle of the gospel, as we learn from his letter to the Corinthians, [1 Cor. xv. 22, 23, 26, 29.] "For as in Adam all die even so in Christ shall all be made alive:—For he must reign, till he hath put all enemies under his feet.—The last enemy, DEATH, shall be destroyed.—Else what shall they do which are baptised for the dead if the dead rise not AT ALL? why are they then baptised for the dead?"

The above passages of scripture teach us the important and cheering truth, that the departed spirit is in a probationary state and capable of being affected by the proclamation of the gospel. The idea is perfectly consistent with reason, honorable to the divine character, and in accordance with the desires and wishes of every truly pious and benevolent mind.

Compare it with the horrible views of the partial bigot, who anticipates basking eternally in the beams of the sun of righteousness, in ineffable bliss, while he beholds in full view a father, a mother, a brother, or a sister, or a beloved child, dwelling in eternal burnings, writhing in hopeless anguish and despair, tossed upon the billows of a lake of fire, blowing the flames that consume his inconsumable spirit, cursing his Maker, and being cursed.—Dreadful heaven to any being but a devil!

Compare it with the motley association of the impartial liberalist, who fancies heaven composed of characters as various as those of earth, the pious and the profane, the virtuous and the vicious, the willing and obedient, and the disobedient and rebellious, commingling in one eternal association, some praising the Angel who redeemed them, others ascribing honor to the penitentiaries that sanctified, or the gibbets that saved them. Horrible heaven to any beings but devils!

But we have not so learned of Christ. He offers pardon, peace, holiness, and eternal life to the quick and the dead—the living on condition of faith

and baptism for remission of sins; the departed on the same condition of faith in person, and baptism by a living kinsman in his behalf. It may be asked, will this baptism by proxy necessarily save the dead? we answer no; neither will the same necessarily save the living. But this, with the other requisites will save both the living and the dead, and God will raise them up to glorify him together.

We are not surprised that this doctrine should meet with the bitterest opposition from the sectarian world. It aims a heavy blow at their malevolent and dictating spirit; meekly submitting the cause of salvation into the hands of him who is bitter able to devise and execute the same. Sectarianism is not its only enemy; the devil no doubt will oppose this doctrine with all his hosts of earth and hell combined; and why? Because it enters his dark dominions, bursts the prison doors, proclaims liberty to the captive spirits, and sets them free. Yes, satan and wicked men will rage; but let them rage. The glorious truth, through the instrumentality of the prophet whom God has raised up in these last days, is proclaimed again in the earth; and though satan with all his sectarian hosts wages war against it, it shall stand unshaken and immovable while their schemes, their creeds, and their works shall fade, vanish away, and be forgotten, or only remembered as a painful dream.

G. H.

Philadelphia April 5th, 1841.

DEAR BROTHER JOSEPH SMITH:

Through the mercies of our Heavenly Father we have been prospered on our journey thus far—we have enjoyed reasonable health on the way, and have succeeded in accomplishing a part of our business.—Brother Hyrum has labored unremittingly in the word and doctrine on our whole route; he has been joyfully received by the brethren every where. I trust his labours will be like bread cast upon the waters to be gathered many days hence. We have had the cheerful and valuable co-operation of the services of brothers Babbitt and Winchester, who have aided us in the object of our mission. But amidst the cheering prospects of our present prosperity, it has pleased our Heavenly Father to remove from the scenes of political turmoil and party strife, our beloved HANNAH. That the ways of the Almighty are inscrutable to the human mind, his wisdom surpassing our deepest researches, his councils exceeding our most exalted perceptions of pro-

propriety, and his goodness exceeding our most sanguine expectations, will not admit of a single doubt: we are however still left to trust to that inscrutable wisdom, and Almighty power, to turn this most melancholly and disastrous event to our good!—whether we have not sinned as a nation by idolizing that worthy and long to be lamented patriot and father of the West, by looking to him as a source of relief in our present calamities, instead of relying upon that God in whose hands is the fate of all the kingdoms and empires of the earth, is worthy of our serious consideration. It would seem that the wickedness of the present generation is so superlatively great, that the Father of mercies has condescended in his infinite wisdom and benevolence to afford to the present nations of the earth, one of the most striking examples of the mutability of all earthly glory, honor and excellence. For it is asserted, and that too with great propriety, that the office of Chief Magistrate of the United States, filled as it is by the voice of the people (which is the voice of God) is surrounded with a halo of human glory, and earthly grandeur, unparalleled in excellence by all the hereditary Monarchies, Royalities, Aristocracies, or mixed Republics of the earth. Hence the individual whose sudden and unexpected death this nation is now called to mourn, has been called from the very pinnacle of human aggrandizement, after filling, for the brief period of thirty days, the highest and most exalted station upon this earth, to the peaceful slumbers of the tomb, and joyful repose in the paradise of God. Though he is hereby taken from the "evil to come," yet we are admonished thereby that "in the midst of life we are in death." O, what a lesson is this to a sinful world!—But I tremble for my country when I reflect that God has taken from us the individual who was so pre-eminently qualified to restore again the tranquillity and prosperity of our nation. While we are surrounded with menaces from abroad, and threatened with ruptures and disunion from within, it has pleased the Almighty Father, for some wise purpose, known only to himself, to deprive us of the aid and influence of that amiable person to whom all eyes were turned. We are again loosed from our anchorage and cast forth upon a boisterous political sea, to toil and strive with adverse winds of political speculation; with the blustering gales of human passion and the mis-leading *ignis fatuus* of political demagogues. Vain, therefore it would seem, is the help of man; we can only rely with assurance of success upon the Lord for help. For the credit of human nature, I wish I could say that this national bereavement was duly appreciated by all our citizens, but alas! how mortifying the reflection to know that there are some who would even wish to be regarded as respectable citizens, who are so destitute of every redeeming virtue, and so puffed with the malignity of party rancor, that they cannot suppress their infernal and fiend-like howlings of exultations until the solemnities of the occasion are ended. O! what a comment on human depravity—it would seem as though this generation was labouring under a depravity which could only be the result of the fall of a second Adam.

But I cannot dwell on a subject which is a reproach to my species, and makes me blush that I am a man. May God protect our nation, and grant that this signal judgment of his providence may cause our people to learn wisdom and practice virtue.

I am most sincerely yours
in the bonds of the everlasting gospel.

I. GALLAND.

P. S. President HARRISON breathed his last at 35 minutes past 12 o'clock on the morning of the 4th inst. (yesterday morning).

I. G.

Liverpool, Feb. 3^d, 1841.

VERY DEAR BROTHER:—

Peace be to you and your household, and may the blessings of the God of Abraham, of Isaac, and of Jacob rest upon you, and abide with you for ever, and ever, Amen.

I have to apologise for being so long in writing to you, as month after month has rolled along in quick succession since ever I performed that duty, or dropped a line to that man whom above all others upon the face of the earth, I have the greatest reason to respect; because God has done it, and chosen him from among all the nations of the earth as the honored instrument to whom he would reveal himself, commit the keys of the kingdom unto, and by whose means he would usher in the "fulness of the dispensation of times," gather his Israel, bring in the fulness of the Gentiles, redeem the earth from under the curse, and prepare a people for that time when the earth should resume its paradisiac glory, creation be delivered from under the curse, and all creation praise the Lord, that dispensation which cheered the hearts of Patriarchs, and Prophets, and Apostles, that restitution the thought of which dried the martyrs' tear, soothed the pillow of the dying saint; supported his prophets when strangers, and pilgrims, upheld and cheered them in prisons, in dens, in caves, in dungeons, in death; for they had respect to the recompense of reward. That dispensation which has employed the energies of dead (living saints) to accomplish, even Abel, Enoch, Noah, a elchizedek, Abraham, Moses, Elijah, Our Savior, Peter, Moroni, Alma, Amalek, Nephi,—and Michael, and all the priesthood, who according to the councils of God, the decrees of heaven, the order of the priesthood, the eternal purpose of Jehovah have selected the man, set in order the priesthood, ushered in that dispensation of which they all wrote, all prophesied of, all looked forward too, all anticipated, all died in the faith of: which faith we participate of, which blessings we enjoy; which glory we expect to see brought about through the mercy of God the intercession of Jesus, and the united energies of living and dead saints, we being made perfect by them and they by us.—

I thank God my Heavenly Father, that ever I heard the sound of this gospel, and received a part in this priesthood. I received it with greater joy than earthly treasures, than the effervescent praise of man, or all the empty bubbles of earthly honor. And I pray

that I may be kept humble, and that I may be able to realize continually the importance of my calling and finish my work with joy.

I have no doubt but that the rest of my brethren in the Quorum have all written to you, and no doubt will have put you in possession of all general information in relation to the work here; you have also received intelligence of our movements through the medium of the "Star" it would therefore be superfluous in me to enter into those things generally. I am happy to state, however, that we have been united in our councils to the present time; that there has been no discordant feeling, nor jarring strings; we were very happy to receive a communication from you, and to hear that things were prospering so well in Nauvoo, and with the church generally; we were pleased to have your approbation and council which at all times is very acceptable. We have also received your letter in the "Times and Seasons" which also gave us satisfaction: and we feel thankful to our Heavenly Father that in all things we have gone right both in regard to our publishing the Hymn Book, the Book of Mormon and to our purposes in regard to coming home, and in regard to our labors. We find that in all things our proceedings have precisely accorded with your council.

As it regards the work in general it is prospering here on all hands. In Preston, where it first commenced; they are continually adding to the church in Manchester, Gloucestershire, Herefordshire, and in Lancashire. In London, the work is beginning to break out, and in Edinburgh, and Glasgow it is prospering. In the Isle of Man, and in Wales, it is rolling forth and to use a Sectarian expression "there has been a going among the mulberry trees" "a shaking among the dry bones."

Perhaps it may not be altogether uninteresting for me to give a brief history of my proceedings since I left Nauvoo in company with Elder Woodruff, it would be superfluous for me to state the route we took to New York. Our mode of traveling, my sickness on the road, and our visit to Kirtland &c. Suffice it to say, Elder Woodruff, Elder Turley and I landed in Liverpool January 1840 and immediately proceeded to Preston, to council with the President of the church in England and his council, as to our best mode of proceeding until the rest of our Quorum came, when it was agreed upon that I should go to Liverpool, Elder Woodruff and Turley go to Staffordshire and then go to Birmingham if they thought proper; we took the parting hand the day following and each one took his respective course. Elder Fielding accompanied me to Liverpool where we immediately commenced our labors: the first Sabbath we visited several places of worship I asked liberty to make a few remarks in one and had an opportunity of speaking in their vestry to 18, or 20, preachers, and leaders while I was delivering my testimony some wept and others shouted Glory be to God, but when on being asked, I informed them what society we belonged to, they were afraid of us, having heard so many reports. One of their preachers, however, invited us

home in the evening, and we appointed a meeting at his house in the week—members attended, to whom we conversed. We then took a room that would hold 4 or 500 people and in the meantime visited all that we could get access to. We called upon many of the leading ministers of different denominations, and delivered our testimony to them; some received us kindly, some otherwise but none would let us have their Chapels to hold forth in, they were so good in general, and so pure, that they had no room for the gospel; they were too holy to be righteous, too good to be pure, and had too much religion to enter into the kingdom of heaven.

Our being in town soon got rumored about and I suppose about 300 attended our first meeting, in preaching the power of God rested upon the people, and on my asking them if it was not good news they responded "yes"—while many wept under the influence of the spirit; after preaching, ten persons came forward to be baptized, some of which felt convinced as soon as they saw us that we were men of God, and others had dreamed about us. Thus we see that the power was of God and not of man and to Him be the Glory. Things have continued to progress in this place from that time to the present we have now about 160 in society; 3 Elders, 5 Priests, 3 Teachers, and 2 Deacons.—We have taken the largest Hall in Liverpool, and in the most eligible situation for twelve months, and things seem more likely for progressing than ever they have done from the commencement.

I visited Ireland some time ago and planted the standard of truth in that nation I stayed there something over a week, preached in several places, and baptized 2 before I left. Elder Curtis is now there and there is between 20 and 30 baptized. I did purpose making a stand in Belfast, but as I had other engagements in Scotland and Liverpool, I knew that I would not commence without giving our adversaries an advantage which I knew that they would make a dishonorable use of; so I thought it best not to commence, as I had not time to stay. From thence I went to the City of Glasgow in Scotland where I met with Elder Hadlock, who had raised up a small church, to whom I preached. On my way to Glasgow a gentleman on the same boat informed me that Elder Mulholland had written a letter to his friends concerning the persecution and that as he was acquainted with him he had published it in a periodical of that City (Belfast.) I preached several times also in a place called Paisley in Scotland, where Elders Mulliner and Wright had raised up a church and obtained considerable influence, from thence I returned to Liverpool, soon after I started to the Isle of Man, where I hired a large room capable of containing 1000 persons and commenced delivering lectures: great excitement prevailed and a persecuting spirit soon manifested itself. I held a discussion with one man, a preacher which had a tendency to enlighten the eyes of the public. Another wrote in the papers, and I answered him, another published pamphlets, and I answered them; another delivered lectures and I answered.

ed them, and finally challenged any of them to meet me before the public and prove the Book of Mormon, and my doctrine false if they could, but this they were afraid to do and gave up the contest. I see sir, more clearly every day the impossibility of overturning the principles of truth by any of the foolish dogmas or lame reasoning of this present generation, and how should they? for God has revealed it, and his arm supports it. I went to a country place on the Is and and sat down in the chimney corner, and talked to a few neighbors, who came in, and baptized 8 and confirmed them the same night before I left them, nor would they wait until the morning. I sent you several papers which no doubt you will have received, I staid between two and three months in the Island, Elder Blakesley has been laboring there since I left, now he is gone to New York, and one of our Liverpool brethren is there. There is about 70 baptized and the work is still progressing there is another place in the neighborhood of Liverpool, a branch of this place, where there is 30 members. The numbers in this neighborhood that I have had a hand in, are as follows:

Liverpool	160.	Ile of Man	70.
Ireland about	25.	Howarden	30.

I mention this to show that I have not labored in vain, but that God has in some measure blessed my feeble labors.

The work in this country is beginning to attract more general notice, and to assume a more formidable and respectable appearance in Manchester, in Liverpool, and also in the Isle of Man, we have the largest Hall in this place, and men of respectability and influence begin to look at it: it has for some time been almost exclusively confined to the lowest grade of society, particularly in the manufactory districts, but I think the time is not far distant when the trumpet will sound loudly through all parts of this land and all classes will hear it.

You will probably be made acquainted with our attentions of visiting America this next Spring we propose holding a general conference and setting in order the affairs of the church, and then taking our departure some time in the middle of April. Elder P. P. Pratt however purposes staying. We have no intelligence yet of Elders Hyde and Page, nor any of the Seventies arrived but three, two of which have returned. (Elders Winchester and Blakesley) Elder Burnham will stay for some time. It would be well if more of them were here, if they were good men, and men of intelligence. Elder Snow is in London, from whence Elders Kimball, and Woodruff have started, Elder Levi Richards continues, he is I think in, or near Birmingham. Elder Hadcock will return with us. About 330 saints started from here about 3 weeks ago, upwards of 200, by Elder Clark, Ship "Sheffield." Captain Porter, via New Orleans, the remainder on Ship "Echo." Captain Wood, also for New Orleans. A small company, expect to start the same route, perhaps 60, to sail on the 12th, of this month on the "Ulesto," perhaps you may get this before any of them arrive, as it goes to-morrow per Steam Packet. I have not room for politics, in fact there is nothing particular at

present. The Egyptian affair is settled, France is coming to her reason again, and I do not think that America and England will go to war about McLeod, the sitting of the Syrian question has of course opened a way for the Jews. How the affairs of China will terminate is yet, I believe a little uncertain.

As ever yours in the
bonds of the Ever-

lasting Covenant.

JOHN TAYLOR.

To PRESIDENT J. SEPH SMITH.

TIMES AND SEASONS.

CITY OF NAUVOO.

SATURDAY, MAY 1, 1841.

NEW ARRANGEMENT—It is with much pleasure that I have to announce to the patrons of the "Times and Seasons," the very desirable consociation of Bro. R. B. Thompson with myself in the editorial department. A multiplicity of cares, together with some bodily affliction, has rendered some such arrangement necessary on my part, in order that our paper may continue to merit the respectable standing which it has in some measure hitherto sustained. In selecting Bro. Thompson as an associate, regard was had to his talents as a scholar, to his wisdom as a man of extensive acquaintance with business, to his candor, prudence, and skill in composing, selecting, and compiling, as also his connexion with the first Presidency of the church; he being the clerk of the church, and consequently having a better acquaintance with the subjects, doctrines, &c., which comes before them, than any other person. To those acquainted with him, commendation is unnecessary; and I have no doubt he will meet with a favorable reception in coming before the patrons of our paper.

We shall spare no pains to make our paper a true mirror of the times, and a correct index of the seasons, introducing from time to time such improvements in its typographical execution and collation of matter, as may be suggested by our united judgments; that in all things we may not be, in this matter, behind the age in which we are called to act.

We confidently expect that this arrangement will meet the best wishes of our patrons, and we earnestly hope our agents will use their influence to for-

ward the interests of the paper by extending its circulation as much as possible. While the world is flooded with literary and religious trash of every description, it becomes the saints to counteract as far as possible its baneful influence; and this may in a great measure be effected by the extensive circulation of a periodical, devoted to the cause of *Truth*. Plain, simple, unadulterated, and unvarnished TRUTH, shall be, as heretofore, unchangeably inscribed upon our banner.

D. C. SMITH.

TO THE PATRONS OF THE TIMES AND SEASONS.

Having made arrangements to assist Bro. D. C. Smith in conducting the *Times and Seasons*, I would observe that great responsibilities are involved and it is important that no other desire, but to communicate truth and correct principles should pervade the minds of those who have the management of the same. Thousands are looking to it as a source of correct information respecting the doctrines and ordinances of our holy religion, both in this and other nations, and it has been a means in the economy of God of removing much prejudice, and throwing a flood of light into places where the elders of Israel have not visited, and has also been a source of comfort and happiness to many of the Saints who reside at remote distances from this place.

To maintain its character, and to make it interesting to the saints and to the lovers of truth, shall be my constant study, and I shall, conjointly with Brother Smith, avail myself of every opportunity of giving the earliest information of all important matters respecting doctrine, revelation, and the general affairs of the church.

If, in this undertaking, I shall advance the cause of Truth, or be the means of administering comfort to the meek and persecuted saint of God, I shall feel myself abundantly rewarded.

B. B. THOMPSON.

Nauvoo, May 1st, 1841.

MURDER, AND INCENDIARISM!

The citizens of St. Louis, have lately been thrown into consternation, by a gang of ruffians, who entered into the Store occupied by Messrs. Collier &

Pettus, and murdered two clerks, and then not being able to effect their main purpose & get possession of the funds which were in the establishment, maliciously set fire to the building which consumed a large quantity of goods valued at \$30,000, and the building valued at \$10,000.

Nor is this all; one of the engineers of the Union Fire Company, was crushed to death by the falling of the walls. From the last accounts, no trace of the perpetrators of this foul deed had been obtained.

"See the numbers, how they swell!
How they gather like a cloud!"

Since our last, Elder Hiram Clark, with about two hundred persons from Old England, have arrived in this city. They had a very favorable voyage indeed, and but very little sickness.

Numbers more are on the way, and are expected here in a few days, among whom is Bro. Charles Ivins and a company from New Jersey. Great curiosity is excited, by persons in the various ports, where our bretheren have to wait, and great wonder and surprise is manifest. And well may the people be surprised, for the Lord has set his hand to "gather his sons from afar, & his daughters from the ends of the earth." This is but the commencement of the work of the last days, which must roll forth with a power and glory which will not only astonish individuals and communities, but the whole world.

We are happy to state that Pres. H. Smith, who left this city with Dr. Galland to transact business for the church in the east, returned a few days ago, in good health, and gives a favorable account of the progress of the work of the Lord, where he has travelled, and that the saints in the east were making every preparation to come to this place as soon as possible. During their journey, they were treated with the greatest respect. The bretheren hailed them with delight, and were greatly edified by their labors.

Dr. Galland will continue in the east some time longer, to attend to some business transactions.

Elder Samuel Bent, has likewise returned from a mission to the east, and gives a very pleasing and satisfactory

account of the spread of truth, and states that great enquiries were made respecting "the everlasting gospel" wherever he travelled.

Elder Geo. W. Harris, who accompanied him to the east, is expected home in a short time.

We beg leave to call the attention of our subscribers and agents to inform them that we have now entered upon another six months labor, and that the period for which many have paid for their papers has elapsed. As many as desire to subscribe for the next six months, are respectfully invited to do so soon, by remitting the money to D. C. Smith, the publisher, or handing it to any of our authorized agents. We would likewise urge upon our agents abroad to use their endeavors to obtain subscribers. We think that with a very little exertion, our subscription list could be doubled, and we assure them that there shall be a corresponding exertion on our part, to make the Times and Seasons as interesting and valuable a periodical as possible.

It is probably unnecessary for us to urge the utility of our paper, in removing prejudice, and in giving correct information respecting the movements of the church, which has now become very extensive, and from the vast accession of members who are daily flocking to the standard of truth, will undoubtedly soon assume an important standing.

To those who prefer the prosperity of Zion to their chief joy, and who feel desirous to assist in the great work, let them second our efforts, by all the means in their power; by doing so they will facilitate the great and good work in which we are unitedly engaged.

All the elders in good standing who are engaged in the ministry, are respectfully requested to act as agents for the Times and Seasons, and as soon as their names are known, they shall appear on the list of agents. Brethren, help!

IMPORTANT.

Dr. Bennett is of the opinion that most of the bilious affections to which our citizens are subjected during the hot season, can be prevented by the free use of the Tomato—we are of the

same opinion, and as health is essential to our happiness and prosperity as a people, we would earnestly recommend its culture to our fellow-citizens, and its general use for culinary purposes. Do not neglect it.

ERRATUM.

Being in ill health when our last was published, a typographical error, on page 387, first column, 3 paragraph, escaped notice. It read thus: Resolved, that this session of congress, &c. it should read conference.

In consequence of the sickness of Pres. Rigdon, the article on false prophets, &c. promised in our last, could not be got ready for the present number, but as soon as his health will admit, we shall take pleasure in giving it publicity.

No 40 Ironmonger Row, St. Lukes, London, Feb. 20th 1841.

To the Editor of the Times and Seasons:

It is with pleasure we occupy some few moments this morning in presenting you information in relation to the progress which the everlasting Gospel is making in this great Metropolis. We more cheerfully do this, as we suppose that information of this kind will be looked for, and when received we hope it will prove satisfactory.

Though we have experienced much tribulation, and had many difficulties to oppose in establishing, in this city, a branch of Zion's kingdom, but through the power and assistance of the Most High, at length we have succeeded; the stone is permanently laid, and bids fair to become a great mountain, and fill a large portion of this vast city.

Several persons of acknowledged intelligence, influence, and respectability in this city, have submitted to the laws of the celestial kingdom; among whom are Dr. W. Copeland, and J. Albon, minister of the Presbyterian denomination.

For your more particular information we have thought to present you entire the minutes of the first conference of Latter Day Saints held in this great city, which is no doubt properly esteemed the mistress of the world.

Minutes of a Conference held in London.

A Conference of the church of Jesus Christ of Latter Day Saints was held

at J. Barrett's Academy, 55 King Square, Gosnell road, on Sunday the 14th of Feb. 1841, there being present elders H. C. Kimball, W. Woodruff, L. Snow, W. Pitt, and 4 Priests.

The meeting was then called to order by Elder Kimball, at — o'clock P. M.

It was then moved by Elder Kimball, seconded by Elder Pitt, that Elder Woodruff be Pres't of this Conference, carried.

Moved by Elder Kimball, seconded by Elder Woodruff that Dr. Wm. Copeland be Clerk of this Conference, carried.

The meeting opened by Elder Kimball by singing and prayer.

The Pres't then called upon the official members to represent their respective branches.

The church at Bedford represented by Robert Williams Priest, consisting of 42 members, one Priest, seven married, two died.

The church at Ipswich, represented by Elder Pitt, consisting of 12 members, one Elder, one Priest, one Teacher.

The church at Wolwich represented by John Griffith consisting of six members, one Priest.

The church at London represented by Elder Kimball consisting of 46 members, 1 elder 2 Priests, generally in good standing, excellent prospect of a continued increase.

Moved by Elder Kimball, seconded by Elder Woodruff that James Albon be ordained Elder in the church at London, carried.

Moved by Elder Kimball, seconded by Elder Snow, that Thomas Barnes be ordained Teacher, carried.

Moved by Elder Kimball seconded by Elder Pitt, that R. Williams be ordained Elder to oversee the church at Bedford, carried.

Moved by R. Williams, seconded by Elder Pitt that Wm. Smith be ordained Priest in the church at Bedford, carried.

Moved by Elder Kimball, seconded by Elder Pitt that Richard Bates be ordained Priest in the church at Wolwich, carried.

Moved by R. Williams, seconded by Elder Pitt that John Sheffield be ordained, Teacher at Bedford, carried.

Moved by Elder Kimball, seconded by John Griffith that A. Painter be ordained Teacher at Wolwich, carried.

The above named persons were then ordained under the hands of Elders Kimball, Woodruff, and Snow. It was then moved by Elder Kimball, seconded by Elder Woodruff that Elder Snow be appointed President of this Conference, also to take the superintendency of the church in London, carried.

Much valuable instruction was then given by Elder Kimball, and Woodruff, in relation to the duties of official members.

It was then moved by Elder Kimball, seconded by Elder Snow, that this Conference be adjourned to Sunday the 10th of May 1841; carried.

The Conference was then closed by the President at half past five by singing, and prayer.

W. WOODRUFF Pres't.

W. COPELAND Clerk.

We are now about leaving this city, having placed the churches of the London Conference under the care of Elder Snow through whose instrumentality we have the highest confidence that the work of our Lord in these parts will prosper and still be onward in its progress. We shall visit the churches in different parts of the kingdom; after which we shall be on the 6th of April at the Conference of the Twelve held in Manchester. After this we intend to proceed home as soon as possible.

As ever,

we remain your brethren
in the new and

overlasting covenant.

H. C. KIMBALL.

W. WOODRUFF.

HYMENEAL.

MARRIED. in this city, Jan. 28th 1841, by Elder HYRAM SMITH, Mr. MYRON CRANDAL to Miss TIPHERA BIZBEE.

— in Payson, Adams co., Illinois, on the 31st of March, by Elder CHAUNCEY G. WEBB, Mr. JOHN HARVEY, to Miss ELIZA EVERETT.

OBITUARY.

DIED, in this city, April 1st, HANNAH, consort of Wm. SNOW, aged 32 years.